

THE SANCTUARY AND ITSE SERVICES
Sabbath Day Remnant Church of Namibia (SDRCN)

WEEK 1-LESSON 2

SECTION 1- THE TABERNACLE

The tabernacle as pitched in the wilderness was a beautiful structure. Around it was a court enclosed with linen curtains, which were suspended by silver hooks from pillars of brass trimmed with silver. Viewed from any side, the tabernacle was beautiful. The north, south, and west sides were formed of upright boards, ten cubits high, covered gold within and without, and kept in position by silver sockets underneath, and by bars overlaid with gold, which passed through golden rings, and extended around the building.(Exodus 26:15-30). The front, or east end, was enclosed by a curtain of “blue, and purple, and scarlet, and fine twined linen, the work of an embroiderer.” (Exodus 36:37). It was hung upon five pillars of acacia wood overlaid with gold, and added much to the beauty of the entrance. The rich rainbow tints of the curtain, inwrought with cherubim, which formed the door of the building where God promised to dwell, was a beautiful “shadow” of the entrance to the heavenly sanctuary. Here, with a rainbow of glory encircling His throne, the Father sits, while ten thousand times ten thousand angels pass to and fro at His command. (Revelation 4:2-4; 5:11). The rainbow round about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. It is a symbol of God’s covenant he made with man (Genesis 9:12-17).

The roof, or covering, of the tabernacle consisted of four curtains of cloth and skins. The inside curtain, like that at the entrance of the tabernacle, was of blue, purple, scarlet, and fine twined linen, with golden cherubim wrought in it by a cunning embroiderer. (Exodus 26:1). This formed the ceiling, which was a faint representation of the canopy of glory above the throne of God, with the myriads of angels ready to fulfil His commands. (Ezekiel 1:28). Over this was a curtain of goats’ hair, above that a covering of rams’ skins dyed red, and over all a covering of badgers’ skins, all forming a perfect protection from the weather. (Exodus 26:1-14). The different colors in the coverings, blending with the golden wall and the gorgeous entrance curtain, or veil, as it was called, combined to make a structure of surpassing glory.

Over the tabernacle rested the pillar of cloud by day and the pillar of fire by night, which guided the Israelites in all their wanderings. (Exodus 40:38). In the midst of the desert heat there was a cool, refreshing shelter beneath the shade of the cloudy pillar for those who served in the tabernacle or worshiped in its court, while without was the scorching heat of the desert. (Isaiah 32:2) What a beautiful type of the covering God spreads over His people in the midst of this wicked world, so that it is possible to dwell in the secret place of the Most High and abide under the shadow of the Almighty One (Psalms 91:1) while in the midst of the turmoil and strife of this wicked world.

At night, when the intense heat abated and darkness covered the desert, then above the holy tabernacle hung the cloud, now a great pillar of fire, “in the sight of all the house of Israel, throughout all their journeys.” (Exodus 40:38). God’s immediate, visible presence lighted up the entire encampment, so that all could walk safely through the darkness. What an expressive type was thus given of the Christian’s walk! There may be no visible light, but when the light of God’s presence surrounds him, his pathway is light. David knew this when he wrote, “Blessed is the

people that know the joyful sound they shall walk, O Lord, in the light of Thy countenance.” (Psalms 89:15). The weakest trusting child of God can have the blessed privilege of being guided by the light of God’s countenance, safe from the pitfalls of Satan, if he will surrender his heart to God.

Within the golden walls of the tabernacle, priests of divine appointment performed a work representing in types and symbols the plan of redemption. The work of Christ has two distinct phases, one performed in the first apartment of the heavenly sanctuary, the other in the second apartment. He offers salvation free to every one. Many accept and start out on the Christian pathway. Christ reaches down His infinite arm to encircle and support every one who calls upon His name, and no power of earth or Satan can force a child of God out of His protecting care. (1 John 10:28, 29). The only way any can be lost is by letting go their hold upon that infinite hand.

Like Peter, if they take their gaze from Christ and fix it upon the sea of life, they sink, unless, like him, they cry out, “Lord, save me,” and are rescued by the Saviour. (Matthew 14:28-31). The work of Christ is illustrated by the parable of the marriage of the king’s son. All the guests, both bad and good are gathered at the marriage; but when the king comes in to examine the guests, all are ejected except those who are clothed with the wedding garment of Christ’s righteousness. “Many are called, but few are chosen.” (Matthew 22:1-14). There were two apartments in the sanctuary, or tabernacle. In the first apartment a service was performed daily throughout the year which typified the work of inviting the guests and gathering them to His marriage. On one day at the end of the year a service was performed in the second apartment which typified the work of choosing out from among the many that have accepted the call, those who are worthy of eternal life, as illustrated in the parable by the king examining the guests.

SECTION 2-SERVICES IN THE SANCTUARY

The tabernacle was surrounded by a court one hundred cubits long and fifty cubits wide. This court was enclosed by curtains of fine twined linen hung from Pillars of brass. The pillars were trimmed with chapters and fillets of silver, and the curtains were suspended from silver hooks. The court formed an oblong, and was placed with its longest sides toward the north and south and the ends toward the east and west. The door, or entrance, of twenty cubits width, was in the center of the east end of the court. The curtains forming the door of the court were of “blue, and purple, and scarlet, and fine twined linen wrought with needlework,” and were suspended from four pillars of brass, trimmed with silver. (Exodus 27:9-18).



The height of the court was only half that of the tabernacle, so that above the beautiful curtains of the court and the glitter of the silver and brass of the many pillars, could be seen the golden walls of the tabernacle, with its gorgeous curtains and coverings. As the one outside the court, in order to behold the glories of the tabernacle, had to look above the court; so the one who by faith beholds the beauties of the heavenly sanctuary, must lift his thoughts above the things of this earth, and center them upon heavenly

things. There were two principal articles of furniture in the court, the laver and the altar of burnt-offering. The altar was overlaid with brass; the laver and all the vessels of the court that were used in the services connected with the altar, were of brass. The great brazen altar was placed

between the sanctuary and the gate, but nearer the gate than the sanctuary. (Exodus 40:6,7). No part of the sanctuary or of the court was made according to the plans of men; but every part was fashioned after the divine model. When the Lord had given Moses the directions in regard to making the brazen altar, He added, "As it was showed thee in the mount, so shall they make it." (Exodus 27:8).

The altar was a hollow box, five cubits square and three cubits high, made of boards of acacia wood. There was a horn of the same wood on each corner. A network of brass in the center held the fire and gave draft for it, and allowed the ashes to fall beneath. The entire altar with the horns was all overlaid with brass. (Exodus 27:1-8). It was "an altar most holy: whatsoever toucheth the altar shall be holy," was the divine decree. (Exodus 29:37). It was because of this, no doubt, that Adonijah and Joab fled and caught hold of the horns of the altar when they feared death at the hands of Solomon. (1 Kings 1:50; 2:28).

All burnt-offerings of the sanctuary were burned upon the brazen altar. The fire was kindled by the Lord Himself, (Leviticus 9:24) and was kept burning continually. It was never to go out. (Leviticus 6:13) The fire which destroys all sin from the earth, like the fire on the brazen altar, will come down from God out of heaven, and will not be quenched as long as there is any sin to be consumed. (Revelation 20:9; Mark 9:43-48).

The entire body of the whole burnt-offering and portions of various offerings were burned upon this brazen altar. It consumed that which typified sin; and as the fires were continually burning, it has been called "the altar of continual atonement." Sin separates man from God, (Isaiah 59:2) and all sin must be put away before the sinner can be atonement with God. Therefore the work done upon this altar was a symbol of the final destruction of sin, which will be necessary before the redeemed can enjoy their eternal inheritance. Paul referred to this altar as a type of Christ. (Hebrews 13:10). All the work connected with the altar of burnt-offering typified the work connected with the destruction of sin, a work which Christ alone can do. The Father has delivered into the hands of His Son the final destruction of sin and sinners. (Psalms 2:7-9)

The horns of the brazen altar were often touched with the blood of the different offerings, and the blood of every sin-offering was poured out at the base of this altar. With only a few exceptions, all the sacrifices were slain in the court, at the door of the tabernacle of the congregation, as the entrance of the first apartment was often called; for the whole congregation of Israel could assemble in the court and at this door. None but priests could enter within the sacred precincts of the tabernacle itself, for it typified the heavenly sanctuary, where God and Christ abide, surrounded by shining cherubim and seraphim. All the work performed in the court was typical of work done in the earth, while the work performed in the first and second apartments of the sanctuary was typical of work done in heaven.

No sacrifice was ever slain within the sanctuary; but the offerings were slain in the court, and the blood and flesh were carried within the sanctuary by the priest. Christ, the great antitypical Sacrifice, was slain in the antitypical court, this earth, and then entered the antitypical sanctuary in the heavens with His own blood and the same body in which He bore our sins on Calvary. Sins are forgiven, and are blotted out from the books in the heavenly sanctuary; but they are not destroyed there. Just as in the type the fires of the brazen altar in the court consumed that which in type represented sin; so in the antitype, the wicked will be "on the breadth of the earth" when fire comes down from God out of heaven and devours them. (Revelation 20:9). This earth is the great antitypical court, where all the work typified in the court of the earthly sanctuary will meet its fulfillment.

The constant burning upon the altar of that which typified sin, caused an accumulation of ashes. The priests in the earthly sanctuary served “unto the example and shadow of heavenly things,” (Hebrews 8:5) and even the removal of the ashes was directed of the Lord to be done in a manner to typify a portion of the final work of Christ. The priest was to be clothed in the pure white linen garments, when he removed the ashes from the altar. The ashes were first taken up by the priest and placed “beside the altar” on the east side. (Leviticus 6:10; 1:16) When the time came to remove them from beside the altar, the priest laid aside his priestly robes, and “put on other garments;” then he carried the ashes forth without the camp, and poured them out in “a clean place.” (Leviticus 6:11). Ashes are all that will remain of sin, the devil and sinners after the fires of the 1st day have finished their work. (Malachi 4:1-3; Ezek 28:18,19). When the purifying fires of the Lord have removed the last trace of sin, there will appear a new earth, a clean place, without one taint of sin upon it; and as the righteous walk over the face of the clean, pure earth, the ashes of sin and all that clung to sin in this earth will be under their feet. Truly the type will then have met its antitype, and the ashes of all sin will be in “a clean place.”

When the priest placed the ashes beside the altar, he was clothed in his priestly robes. The ashes represented the confessed sins of the righteous. When Christ bears the confessed sins of His people, He wears His priestly robes; but the time comes when He will place the sins of the righteous on the head of Satan, lay aside His priestly garments, and come to this earth clad in kingly robes, to gather out of His kingdom all things that offend and do iniquity. (Matthew 13:41). Then all sin and sinners will be burned in the fire. Not in priestly robes will Christ come out into the antitypical court, the earth, to complete the final destruction of sin; but as King of kings and Lord of lords.

Much of the typical service was directed by the Lord in a way, to arouse a spirit of inquiry in the minds of the young, so that they themselves would ask for information. The Passover was planned so that the children would say, “What mean ye by this service?” (Exodus 12:26). The twelve stones were piled up on the banks of Jordan as a “sign” to attract the attention of the children, so that in answer to their question, “What mean ye by, these stones?” they might be taught of the time when God stayed the floods of Jordan before the hosts of Israel. (Joshua 4:1-7). If the curiosity of the child is aroused and he himself makes the inquiry, the lesson is more forcibly impressed upon his mind. It would seem that for this reason God had the ashes of the sacrifice at first placed on the east of the altar, where they would be so conspicuous that every child entering the court could not fail to see and ask, “What mean ye by these ashes?” and then he would be taught by the parent the wonderful truth that all sin would be finally burned to ashes in the fires of the last day. (Malachi 4:1-3).

As the children went without the camp with their parents, their attention would be attracted by the unusual sight of ashes being placed in a perfectly clean place; and in reply to their questions the beautiful lesson of the new earth, which will come forth from the fires that destroy the last trace of sin, would be impressed upon their young minds. By the ashes and the blood at the base of the altar in the typical services of the court, the purifying of this earth from sin was kept before the minds of Israel.

While the congregation of Israel could gather in the court, the priests alone were to perform the work at the altar. (Numbers 18:2-7). The Levites were given charge of the sanctuary, but they could not perform the service of the altar, for that typified work which none but Christ could do. He alone can destroy sin. The laver was between the brazen altar and the door of the sanctuary. The laver and its base were both of brass. Water was kept in them, for the priests to wash both their hands and their feet before they entered the sanctuary to perform any service. They were also required to wash both hands and feet before they went “near the altar to minister, to burn

offering made by fire unto the Lord.” Death was the penalty for performing service at the altar or within the tabernacle without first washing in the laver. (Exodus 30:17-21). As the people in the court beheld the priests wash in the water before they performed the work of the holy office, may it not have taught them the truth that Christ gave to Nicodemus, “ Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”? (John 3:5; Titus 3:5; Ephesians 5:26).

LESSON 2 QUESTIONS

Student Full names. _____
Student ID. _____
Country of Origin. _____
Date of submission. _____

Instructions. Answer all questions within the third week of the commencement of your study. Some questions will require detailed explanation. Your answers should exceed two typed pages or four hand written pages. Send your answers through WhatsApp to 0811271961. OR to the following email: drfmwilima@gmail.com

Question 1. Briefly state the history of the typical service and how it evolved over years up to the time of the earthly tabernacle.

Answer. _____

Question 2. Of all the sacrifices recorded in the book of Genesis, one stands out from all others. Which one is it and why does it stand out from others?

Answer. _____

Question 3. Explain the significance of Mount Moriah in both the old and new dispensations.

Answer. _____

Question 4. The sanctuary and its services provides a wonderful lesson given in kindergarten form. Dissect this statement and give its proper meaning for fallen man.

Answer. _____

Question 5. Identify the two articles of furniture that stood out in the courtyard and the reasons why they stand out.

Answer. _____

Question 6. Why was the fire on brazen altar continually burning and what does it symbolise?

Answer. _____

Question 7. This earth is the great antitypical court, where all the work typified in the court of the earthly sanctuary meet its fulfilment. Explain the meaning of this statement.

Answer. _____

Question 8. The constant burning upon the altar of that which typified sin, caused an accumulation of ashes. Explain how the ashes were removed from and what they symbolise.

Answer. _____